

*Harriette M. Sedder
from her old teacher A. White 1857*

A DISCOURSE

ON

SAUL AND THE WITCH OF ENDOR,

OR

Ancient Spiritualism.

BY RANDOLPH CAMPBELL,

PASTOR OF THE PROSPECT STREET CHURCH, NEWBURYPORT, MASS.

PUBLISHED BY REQUEST

NEWBURYPORT:
MOULTON & CLARK, PUBLISHERS.
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1857.

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SAUL AND THE WITCH OF ENDOB.

Against Spiritualism.

BY REV. J. C. KENNEDY.

THE CHURCH OF THE HOLY TRINITY, NEW YORK.

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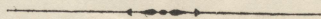
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SAUL AND THE WITCH OF ENDOR.

“ THEN SAID SAUL UNTO HIS SERVANTS, SEEK ME A WOMAN THAT HATH A FAMILIAR SPIRIT, THAT I MAY GO TO HER AND INQUIRE OF HER.” 1 SAM. 28 : 7.

Saul's circumstances, at the time referred to in my text, were peculiarly distressing. The Philistines with a powerful army had invaded the land of Israel. David, who had been of such eminent service to the country in his wars, through the king's infernal malice and envy, had been forced into exile, and he was now in the service and confidence of the invaders. The priests, whose moral and religious influence could not, without serious evil, be withdrawn from his kingdom, he had, in a spirit of diabolical vindictiveness, murdered. The prophet Samuel, whom, in the earlier part of his reign, he had been wont to consult, but whose pious counsel he had long loathed and refused to seek, was now dead. His government was weak, his people disheartened, and all things seemed against him. As he had forsaken God, God had forsaken him. Alas, what shall he do? In his desperation, fearing and trembling, he ventures to seek instruction from God—that God whom he had so dishonored, and whose servants he had so maliciously persecuted and destroyed. We imagine, it is with exceedingly faint hope, and certainly with any other than a penitent and broken spirit, that he now calls upon God. Besides, it was too late. His seeking, therefore, was as though he sought not. And so no answer comes by dreams, or by urim, or by prophets.

In this deplorable situation, we are not to be surprised, though the king appear to be sufficiently sensible in other respects, that he should look for some one to bring him help through the arts of magic or necromancy ; or, more plainly, from the devil, seeing he has no further hope in God.

The king, some time previously, had destroyed those in his dominions who had familiar spirits, (i. e.) certain ministering demons, from whom they got, professedly, a knowledge of the future. This he did, perhaps, chiefly because he himself at one time had been possessed of an evil spirit. Nevertheless, the deed was in accordance with the divine command. One of the divine ordinances laid upon the covenant people was in these words : " A man also, or woman, that hath a familiar spirit, or that is a wizard, shall be surely put to death." Lev. 20 : 27. And here suffer me to say, this law is not to be regarded in the light of merely a positive institution of the Jewish theocracy. It had in itself a moral character, as truly as the law against profanity, or the worship of idols. Hence the arts in question, were, in their very nature, morally loathsome to infinite purity. And therefore it is further written : " There shall not be found among you any one that useth divination, (i. e. one that attempteth, by unscriptural means, to pry into the future,) or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a *necromancer*, (i. e. one who professeth, by any arts whatever, to bring back the departed dead, and to commune with them,) for all that do these things," saith the spirit, "are an abomination to the Lord."

Here we may remark, that, in this list, we have every description of persons who claim to be able, by any methods whatever, to lift the veil that hides from us the unrevealed future, or that shuts from our sight the scenes occurring in the world of spirits. And we shall do well to carry in memory with us the emphatic expression this scripture contains of the divine judgement upon the characters in question.

As all who practised such arts, under Jewish law were guilty of a capital offence, we must not take exception to the king's conduct in causing them to be put to death. Had the law been merely a human enactment, we might be slow to approve it :

but it was an ordinance *established by Israel's God* ; and this is conclusive proof of its righteousness.

The king, in consulting one that had a familiar spirit, made himself partaker in the criminalty of these practices ; for God had decreed, saying, " And the soul that turneth after such as have familiar spirits, and after wizards, I will even set my face against that soul, and will cut him off from among his people."

Though Saul knew all this, still, forsaken of God as he is, he determines to dare the forbidden deed. Therefore to his ministers, his orders are, " Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." Infatuated man ! And why must it be a woman ? We know not. Perhaps it was because women then, as now, had a more noted reputation in things of that sort than the other sex.

The king's ministers appear to have fallen as low as himself : and, therefore, instead of offering any solemn remonstrance, they are ready with their aid. Alas ! when God gives a man up to be ruined, his station, or powers of intellect, are no security for him, and the very companions whom he may choose to have about him, may only help to hasten his doom. So, without seeming to scruple the measure in the least, these ministers say, " Behold there is a woman who hath a familiar spirit at Endor." Possibly, they knew far more of the fortune-telling art of this woman than is here indicated ; and perhaps to make sure of their own heads, in case of exposure, they are pleasing themselves with the hope that they are now to have the king with them in the same condemnation.

Endor—Endor is the place ! It is only a short distance. But it is a deplorable stoop indeed, for the anointed king of Israel to consult the poor, wretched woman, claiming to have a familiar spirit. He feels it. Alas ! how fallen ! So we learn, " he disguised himself,"—we need not wonder—" and put on other raiment ; and he went." Went under the cover of night too ! Yes—like his followers in all ages—he prefers the darkness, and takes all these pains to conceal his degradation.

However, we may suppose, that something more than a sense of shame actuated him. He would not be known to this miserable necromancer, lest she should suspect him of some design upon her life.

You may now imagine the king on his way, and two companions with him. In the course of the night they arrive. His address to the woman is—"I pray thee, divine unto me, by the familiar spirit, and bring him up whom I shall name unto thee." It seems that this noted witch professed by her arts to be able to bring back the spirits of the departed dead. She claimed to have a familiar spirit, or demon, in league with her, who was ever ready with his aid for such purposes. And that she really held some such relation to *infernal* spirits, we are hardly warranted to call in question. For on the authority of inspired testimony such characters abounded in the days of ancient Israel.

The request addressed by the disguised king to this famous diviner, she hears not without suspicion of some evil intent. "Behold, thou knowest," said she, "what Saul hath done: how he hath cut off those that have familiar spirits and wizards out of the land. Wherefore, then, layest thou a snare for my life, to cause me to die?" Unhappy woman, she knows her guilt. So the king swore to her by the Lord, saying, "as the Lord liveth, there shall no punishment happen unto thee for this thing." Thus the king swears, against his oath of office, that he will save her harmless. Surely little comfort or security would she have felt in this oath, had she but known the man. As yet, however, he is not known. Accordingly, she proceeds with the inquiry—"Whom shall I bring up unto thee?" She seems to have been so deluded by Satan, or some one of his compeers, as to imagine, that she could bring back from the unseen world just whom she pleased! But, while it may be, that the departed spirits of wicked men are left within certain limits under satanic control, although there be no positive proof, still, it can never be allowed for a moment, that his power extends to remanding them at will back to earth, and above all, that any such power is granted him over departed saints.

Nevertheless, this lying diviner intimates, that through her familiar spirit, there is no limit or exception to her control over the dead—wicked or righteous! And therefore she asks: "Whom shall I bring up to thee?" "Bring up," i. e. from the deep recesses of the earth. For here, as the ancient Jews and Gentiles generally believed, departed spirits of every name and

character, had their home, and were happy or miserable, according to their previous manner of life in the body.

To the question of the woman, the king answered—"Bring me up Samuel." She forthwith commences her arts. But what were they? Here the scriptures are silent. The Holy Spirit will rebuke and denounce them, but still will not allow them a place in the way of description upon the sacred record. The very description would be a snare. Hence, though her followers have been somewhat numerous in all ages, they have usually *but little relish for the Holy Scriptures, and as little for the ways of genuine godliness.*

Remember; "Bring me up Samuel," is the request. Then we hear: "And when the woman saw Samuel, she cried with a loud voice." She was really terrified. It was a grander vision than she had been wont to see. It seemed more God-like. According to the common belief of her time, departed spirits had a thin, aerial body, resembling in form the gross material body which had been laid in the earth. Also, when they appeared to the living, it was in a costume like that which they usually wore before their decease. So the woman recognized the appearance, as being that of Samuel. But *was* it Samuel? If we rightly understand the meaning of the spirit, it was, as is shown by the story, *Samuel only in vision*, and not in his essential personality. It was merely a *spectral appearance*, fashioned by infernal art, *after the likeness of the prophet in his earthly form, and not his Heavenly.* Hence, the figure of the vision, is that of *an old man wearing a mantle.* Hence, also, the apparition is spoken of, as coming up out of the earth. For so indeed it seemed. But would the real, glorified Samuel, be wrinkled with age, be clad in earthly apparel, and would he come up from under the ground?

The woman at this point learns the true character of the stranger. Possibly the apparition informs her. However this may be, the king exhorts her to lay aside all her fears, and proceeds to inquire—"What sawest thou?" Her answer is—"I saw gods"—Elohim, the plural of excellence for the singular—a God ascending out of the earth. Thus you perceive, there was a majesty in the apparition, through satanic subtlety, that made it seem to her almost divine.

The infatuated king questions further—"And what form is he of?" She replies—"An old man cometh up, and he is covered with a mantle." Thus the spectre is made to take on the very form and costume of the venerable prophet; for so the great deceiver will fortify the prevailing superstition on this subject. Nor do we err here by ascribing an unwarranted degree of skill to him who is even competent to transform himself into an angel of light to accomplish his nefarious purposes.

This diabolical trickery, as we might naturally anticipate, takes effect; nor does the wretched man for a moment suspect the delusion. Hence it is said, "he stooped with his face to the ground and bowed himself." Some suppose he stooped to hear—not the rappings or knockings of the spirit—but rather to listen to its peepings and mutterings, according as we hear in Isaiah: "And when they shall say unto you; seek unto them that have familiar spirits, and unto wizards that peep and that mutter," &c. But it seems to have been reserved for a much later age, *to develop the rapping system*—an age that would be wise, independent of, and beyond the bible. We need not marvel therefore, if, in just so far, it shall be given up to the teachings of that *wisdom that cometh from beneath*.

Another, and perhaps more probable view, may be taken of Saul's stooping and bowing to the apparition. It may have been intended as a token of great reverence, possibly of actual worship, to that which seemed to him, without a doubt, the old prophet. And we shall find, satan fails not to carry on the cheat in a very remarkable manner. Still his management in his assumed character, was sufficiently inconsistent to excite suspicion, had not the miserable man been judicially blinded.

To proceed with our narrative: And Samuel—this visional Samuel—said to Saul, "Why hast *thou* disquieted me, to bring me up?" "Disquieted me?" Surely a most fitting utterance to be put upon the lips of the spectre; and still, *the very thing* which most convincingly exposes the cheat. For however appropriate the utterance in itself considered, most clearly it is not the veritable old prophet that speaks thus. It can not for a moment be imagined, that this sainted spirit already gone home to God—dwelling in Paradise in perfect peace, *under the*

immediate protection of Jehovah, should be disquieted; and especially disquieted by the arts of this witch of Endor and her familiar spirit—DISQUIETED BY DIABOLIC POWER! For if one saint in glory may be given up *to be disquieted by the devil*, why not another, and another, and another! AND WHO, THEN, OF YONDER REDEEMED ONES IS SAFE THERE? Something of a draw back, methinks, this, to the blessedness of the righteous in the presence of Jesus, to be assaulted at any hour, even in that blissful presence, at the will of the devil, and thus sadly disquieted—aye, more, actually plucked out of Christ's hands and brought back from the Heavenly Mansions! *And for what?* To minister relief to a man whom God had already abandoned, and who at the very moment was actually doing what God had forbidden on pain of death! Surely it could never have been the real Samuel. And still to the deluded king it was so; the identical old prophet come back from the dead again! Accordingly Saul answered the spectral prophet's question—"I am sore distressed." Yes, thou infatuated man, it cannot be doubted. He continues—"For the Philistines make war against me, and God is departed from me, and answereth no more, neither by prophets nor by dreams; therefore I have called thee." Strange he could be so blinded as to imagine that he could, by the aid of his spiritual medium, call back to earth a saint of God, to do for him what God himself would not! Yes, strange indeed, even if he had been assured that the devil and all his fallen confederates had actually agreed to come to his help. But nothing is too absurd or monstrous for the credulity of the man who is of God given over to satan's delusions.

Let us here notice the further management of the deceiver to make this spectral Samuel keep in character with the old prophet. "Then said Samuel—this Samuel of the vision—Wherefore, then, dost thou ask counsel of me, seeing the Lord is departed from thee, and is become thine enemy?" *Very religious!* great respect for the honor of God here! So it seems. But let us look at the language again, and see what in it speaks the subtlety of the serpent. "Wherefore, then, dost thou ask counsel of me—of me, seeing the Lord is departed from thee, and is become thine enemy?" As much as to say, if the Lord had not departed from him and become his enemy, then his consulting the witch of Endor might have been a very innocent

business! Only the Lord is departed from thee! And this makes it wrong, does it? Such is unquestionably the inference. And certain it is that not the slightest reproof is given him by the spectre on account of this abominable sin; though in truth the very sin which, with another, doomed him to destruction. For thus it is written:—1 Chron. 10 : 13. "So Saul died for his transgression which he committed against the Lord, and also *for asking counsel of one that had a familiar spirit, to inquire of it.*" Still *this mortal sin*, be it remembered, the spectre entirely overlooks. And is there not a very obvious reason? The credit of this business the great enemy of God and man, will have kept up in the world. Therefore the deed in question as just noted, is wholly slipped over, as though it might be, to say the least, *very excusable!*

But to carry out successfully the cheat, it is needful the king should be reproved; for surely the old prophet, were he really here, would not fail to administer some most solemn rebukes. Accordingly this spectral Samuel proceeds to warn him, that the kingdom is rent from his hands and given to David, because he had failed to execute God's fierce wrath on Amalek. Very religious, again, and very true also; for it is necessary in some cases, that even devils should seem religious, and tell the truth. Still further; it forewarns him that the Philistines should prevail against Israel, and that on the morrow himself and sons should be with him. Terrible message! Not one word of encouragement; not a single breath of compassionate counsel to repentance, such as Peter administered to a certain magician of his day, if peradventure his wickedness might be forgiven him! No, nothing of the kind; but after the usual course of the great deceiver, he first infatuates the man, and thus puts him upon certain God-dishonoring devices, which, instead of ministering relief, only increase his burdens, and then he drives him to despair and self destruction.

But how could satan foresee the issue of the battle, or the fate of Saul and his sons? As to the former, mere human foresight had been sufficient. As to the latter, so far as fulfilled, we see nothing beyond the skillful conjecture of such wisdom and experience as may pertain to the powers of darkness. Still, however, it is very possible, the adversary may have been by God apprized, as he was in Ahab's case, what, in the main,

the end would be. Aye, more, he may already have gained permission, as in the case of Ahab, to procure the chief events which he now predicted. See what mysterious liberties were given satan against Job, his family, and all his interests! And who can say but that a somewhat similar license may have been granted him in the circumstances under consideration? However this may be, as might have been naturally expected, the alarming announcement was insupportable. "Saul fell straightway all along on the earth, and was sore afraid." At length he revived. After much persuasion, he took some refreshment, and then with his servants returned that night to the camp.

Here remember, the spectre's terrible prediction includes with Saul, his sons indefinitely. It makes no exception in favor of any one of them. It declares they should, *on the morrow, be with him*. Mark it—'be with him.' What, the rebellious, God-hating self-murderer join the sainted Samuel in his blessed destiny? In perfect keeping this with the character of the father of lies. Moreover, so far as the announcement involved temporal death simply, it received fulfillment in only three of the sons. The others survived their father and brethren, a number of years. Surely if instead of being a mere apparition, this had been the real old prophet returned from glory, the prophecy had been unmarred by such ignorance and falsehood. We will only add that, in partial conformity to the words of the spectral Samuel, either the next day, or in the conclusion of the next engagement, Saul and three of his sons, as just noted, fell; the father by his own sword—a miserable self-murderer; and all Israel was overthrown. Such was the terrible finale of the abandoned king's recourse to necromancy.

The sad story we have been contemplating, affords us some instructive

REFLECTIONS.

1. It appears from Saul's example, that evil spirits may, by a wise sovereignty, be permitted, in certain circumstances, to interpose their agency in the affairs of men, in order to delude and destroy them. When this wretched king had opportunity to consult the Lord's true prophets, he wilfully failed to improve

his day. Indeed, he hated all spiritual advisers. He persecuted and destroyed them. At length he was given up of God. An extremity came upon him. He, in some sort, looked upward for help; but it was too late. Left to drink in the lying delusions of satan, he flatters himself that there is hope in necromancy; but it only serves to drive him to despair and to terminate his wretched career by suicidal hands.

Pharaoh is another instance in point. He has had his day, but failed to improve it. Abandoned of God, he is left in the power of satan, to be destroyed. The hardened king, in order to get support and encouragement in his rebellion, betakes himself to the magicians. These, with such help as they could gain through their enchantments, from the powers of darkness, imitate, to a certain extent, Moses' miracles. Hence the rods, which they cast upon the ground, became serpents, even as Aaron's did. They turned water into blood, and brought up frogs upon the land of Egypt, as did the Hebrew legislator. True, Moses' miracles were clearly distinguished in power and number above the devil's lying wonders by the magicians; but the judicially blinded king sees not, for he is given over to be destroyed.

We have said, evil spirits may gain permission to interpose their lying wonders for the destruction of those whom God has abandoned. It may here be asked—what are the circumstances in which this fearful liberty may be granted? The story we have been considering, supplies an answer. King Saul would be put in communion with a departed spirit, and foreknow the future. And he will venture upon divinely forbidden means and measures for the purpose. He knew they were divinely forbidden. He knew God had said, as already quoted,—“There shall not be found among you any that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer”—any person whatever, addicted to these, or similar practices—*“for all that do these things—saith the Spirit—are an abomination unto the Lord.”*—Deut. 18 : 10—12.

Notwithstanding, upon such forbidden means and measures, the king will venture and take the consequences. And he did

take the consequences, fearful indeed, by reason of their suddenness and overwhelming power.

Therefore any person who has recourse to certain prescribed superstitious expedients, with the God-dishonoring, delusive intent of securing communion with the departed dead, stands on dangerous ground. The presumptuous man has entered upon a course which God has expressly forbidden,—and his soul abhorreth. Hence, he must not expect that God will interpose, either directly or by any pure spirit, angelic or human, to favor and abet his forbidden schemes and purposes, any more than he did those of Saul. For, *how can a holy God thus encourage what himself most solemnly condemns?* Accordingly the impious, abandoned man, by such practices, and with such professions, places himself without the pale of the divine favor. *He deliberately plants himself upon the devil's ground. He voluntarily lays himself open to influences that proceed from beneath.* And those spirits of darkness may have leave to avail themselves of the various conjuring arts of infernal device, or other stratagems of hell, to fill his soul with delusions, and make his destruction sure.

2. The boast of our latter-day spiritualists, that their revelations are sometimes truthful and religious, cannot disprove their emanation from *evil spirits*. For when Saul, by the help of his spiritual medium, got a message from the spectre, the devil put into it some truth, and gave it a very religious aspect. And therefore, when persons in our own times profess to hold communion with the departed dead, should there actually occur some marvelous phenomena, such as the most thorough science shall confess transcend the laws of nature through mere human agency, it would not follow, by any means, that we must refer these phenomena to any *good* spirit, simply because there is much in them that seems true and solemn and religious. For would it not still be the wisdom of the serpent to utter important truth, and to counterfeit the most devout and religious affections, whenever such a course seems best fitted to subserve his designs? As we have heard, he certainly took this very course in the case of the spectral Samuel. We have another instance in that poor servant girl who, as the sacred record informs us, brought her masters much gain by soothsaying—telling fortunes. We have inspired authority for saying, that

she was under the influence of an evil spirit. Still, in connexion with her lying wonders, she told the people, very religiously, a most important truth, saying, "These be the servants of the Most High God, who do show unto us the way of salvation." Wonderfully pious, and truthful too! Still, it was from the devil. Let none therefore who in divinely forbidden ways seek communion with the spirit-world, flatter themselves that the communications which they claim to receive, however truthful and religious, can be from any good source. On the other hand ;

3. As the spectral appearance which Saul and his spiritual medium took for the prophet Samuel, could have been none other than Satan himself or one of his fallen compeers, so we may conclude of all apparitions, and of all manifestations by spirits through magic art. They cannot be the spirits of departed human beings, good or bad. The righteous dead enter immediately into rest, where the wiles and arts of the great enemy shall never reach them more, much less avail to bring them back to earth, either to serve himself, or his children. Though Lazarus receive a very piteous petition from the wretched Dives, still, he may neither come to his relief in hell, nor go back to earth on a solemn mission to his kindred. No, if they will not hear Moses and the Prophets, neither would they be persuaded, though one rose from the dead.

As for the miserable rich man in torment, the thought seems not so much as barely to have flashed across his tormented spirit, that himself might ever get leave to go back to earth with his spiritual manifestations, even though only in the way of certain mysterious rappings, and to save his brethren. Nor is any power, earthly or infernal, able to bring him back—much less the sainted Lazarus from glory. No, never, never, not even should there be congregated for the purpose all the astrologers, soothsayers, magicians, conjurers, the whole fraternity of wizards, and the entire sisterhood of witches, together with their countless throngs of imitators and patrons, that have flourished since the foundation of the world ; nor, should they moreover be aided by all the devils in God's universe!

When, therefore, you hear, in these last days, of persons being put in communion with the departed dead, if you find all the known facts utterly unaccountable on scientific principles, then

your most rational conclusion will be, that the spirits with which they have been put in communion are none other than the spirits of devils, and, as in the case of the abandoned king of Israel, you will have reason to fear it may be a solemn omen of their hastening doom.

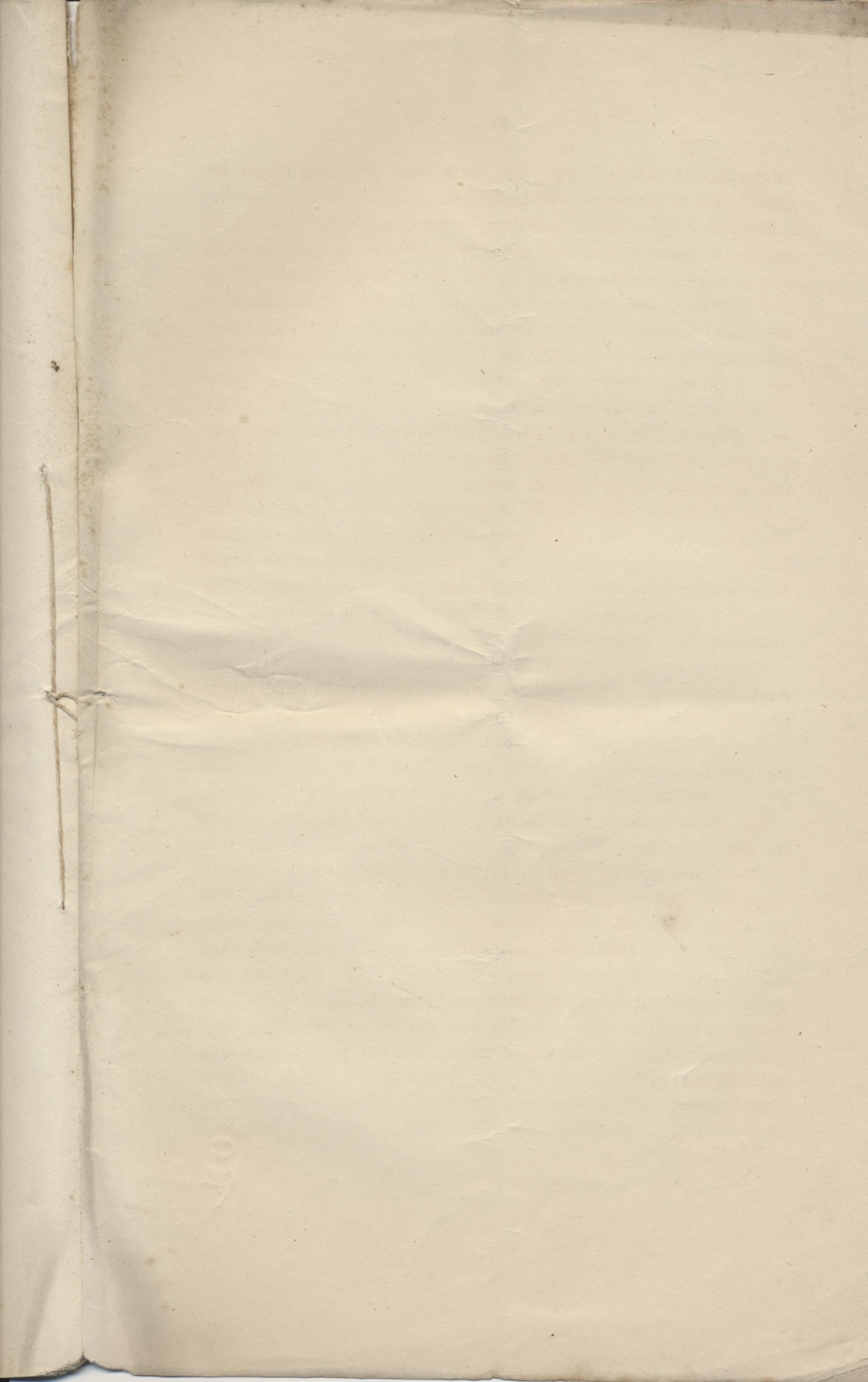
But here, because we would not knowingly slander even the prince of darkness himself, permit the confession of extreme hesitancy to ascribe even the best accredited and most marvellous so called spiritual manifestations of the day to satan or any of his fallen hosts. The reason is simply this, that so far, judging from the best testimony, they appear very generally to be characterized by a degree of uncalculating blockishness utterly irreconcilable with that infernal subtility and wisdom that pertain to the spirits of darkness. Possibly, however, from their stand-point, our age is seen to be susceptible to degrees of spiritual delusion, exceeding all that have ever gone before it, not excepting the day when satan put the profoundest wisdom of the world upon the worship of birds, and beasts and creeping things. On this supposition, the imputation of satanic agency in producing phenomena and causing communications obnoxious to the disparaging charge just uttered, may perhaps be tolerated, for it is surely the part of wisdom, never to be at the expense of ammunition more than sufficient for your game.

4. None, save those who condemn the frowns of an angry God, will knowingly have the least fellowship with magic arts of any description whatever. It is granted, persons may, for mere curiosity, perform certain simple acts, which, in the fitting circumstances, are found to be connected with various mysterious and wonderful results; and they may do the like also for scientific purposes. The latter, of course, is well, and the former, perhaps, not very censurable. But when to these seemingly simple acts are added certain superstitious ceremonies, such as the invoking of spirits, together with the impious profession of your being thus brought into communion with the departed dead, or the unrevealed future, then that very moment you are presuming to tread on forbidden ground. You are venturing to provoke the terrible visitation of God's righteous displeasure, as did

Saul ; and therefore beware lest with him you also shall be abandoned to the powers of darkness.

And here suffer the admonition, never to seek the benefit of science, or the indulgence of curiosity, in connexion with any such arts or acts as are abhorrent to the Most High. Never thus foolishly peril your place in his eternal favor. While folded in the arms of his covenant love, you shall fear no evil. Unharméd you shall remain, though all the fallen spirits in the universe ply all their subtlety and power to destroy you. But the very instant you break away from those gracious arms; and venture upon ground that he has forbidden, you may at once be abandoned of God, and be left evermore at the mercy of every infernal spirit that may seek to delude and destroy you. Even though satan should not have liberty of the universal sovereign, as in Saul's case, to interpose his lying wonders for your destruction, yet may he not in other ways accomplish his infernal purpose? May he not blind your understanding, pervert your conscience, inflame your corruptions, and goad you on under the deplorable delusion that you are pursuing the line of duty, to the commission of the most terrible crimes? May he not also overpower that mysterious nervous system, whose laws are so imperfectly understood by us, and thus dethrone your reason? May he not by these means hasten your steps downward, till at last he get you without the pale of God's mercy? Think not these are all vain apprehensions. Saith not the Holy Spirit in the Word, "He goeth about as a roaring lion, seeking whom he may devour"?

Therefore, let no consideration ever prevail with you, to venture upon any course whatever, which a holy God has most expressly forbidden, and most solemnly denounced; for by disobedience in such circumstances, you place yourselves in the very jaws of your soul's greatest enemy. And then, 'having set at naught all God's counsel, and despised his reproof, He also will laugh at your calamity and mock when your fear cometh; when your fear cometh as desolation and your destruction as a whirlwind.'



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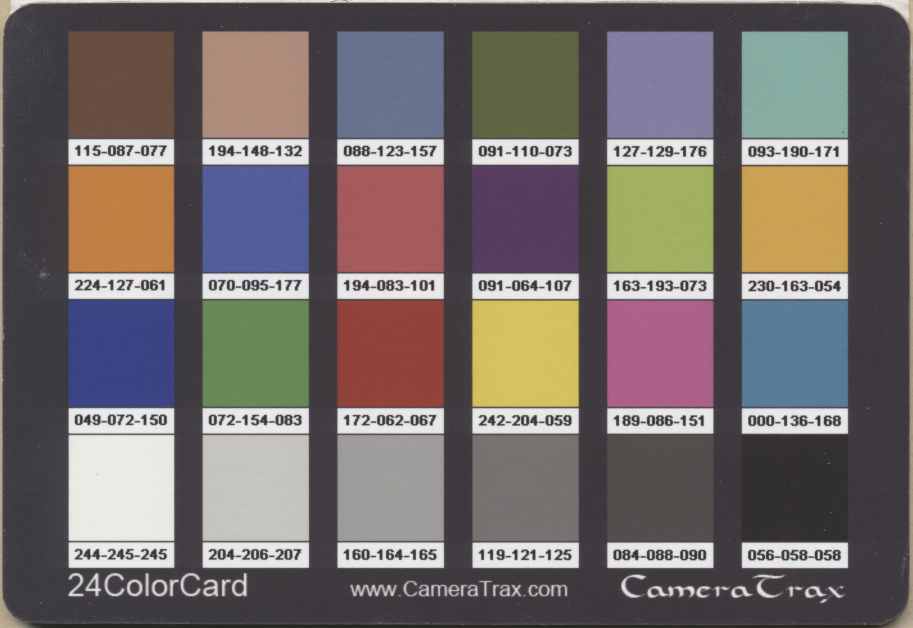
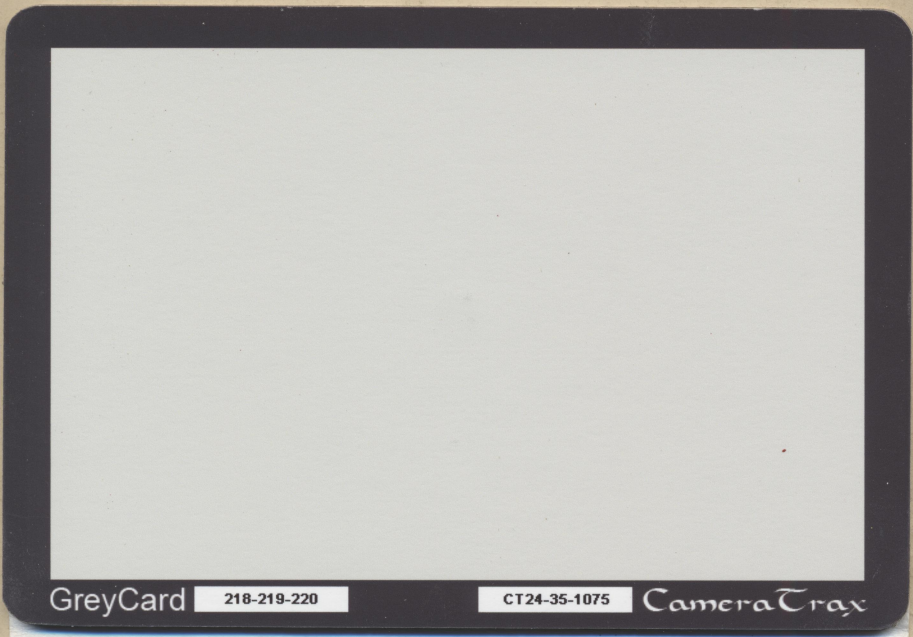
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